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## INTERNATIONAL BIBLE STUDY.

August 5th 1883.——Acts X. 30—48.

For Comment see last *Guardian.*

August 12th 1883.——Act XI. 19—30.

The great mistake made by the enemies of Christ, during almost the whole of the world's history, has been in supposing that Christians will necessarily he swayed by the same motives that govern them. Men alter their plans in the presence of reproach, discomfort and danger; and they fancy that the most direct way to hinder the propagation of the Gospel is to subject those who declare it, to reproach, discomfort and danger. The persecution in which Saul of Tarsus took such a prominent part, was designed to stamp out Christianity. Fire is not easily stamped out; borne by the wind, a forgotten spark sets a city in flames; and the Christians who were driven from Jerusalem, carried the torch of salvation with them and the Gospel was only the more widely diffused. Still, the emigrants spoke only to the Jews concerning the Messiah. However, some of them who went to Antioch, spoke of Christ unto the Greeks. The common version has it Grecians, a word used to designate the Jews who lived abroad and spoke the Greek language; but we should probably read Greeks, i. e. Gentiles. Either some word of the new revelation made to Peter had reached them, or else we have here an example of the way in which the Spirit of God sometimes moves in different places simultaneously upon the minds of God's people, bringing some forgotten obligation or privilege home to their consciences. These Greeks heard willingly the Gospel, and many of them came in by the open door. There was a revival of religion.

Tidings of this reached the ears of the Christians at Jerusalem, and it was decided that Barnabas should visit the place and see if there was anything irregular in the proceedings. He came and took cognizance of the state of things there, and was not long in recognizing the grace of God powerfully present in the disciples. The grace of God is the unfailing characteristic of the true Church. The grace of God is excluded where men are trusting in themselves or clinging to the idea of their own ability to set themselves right with God. When man is morally and spiritually bankrupt, and he consents to be known as irredeemably insolvent, then the grace of God perceives its opportunity and appears bringing salvation. He was glad; in fact there is nothing in the world so beautiful and captivating to the child of grace, as to meet with others of the same celestial family. But while he thanked God for what he saw, he did not forget the mighty ocean of surrounding iniquity ever seeking to regain its lost empire, and he exhorted them to cleave unto the Lord with purpose of heart, with unfaltering and ever-watchful determination. For he was a good man, according to God's lexicon; full of the Holy Ghost and full of faith; full of the former because full of the latter: for fulness of faith simply means that one is fully receptive; having nothing of his own to trust to he throws wide open the door of his heart, and the Holy Ghost with all his heavenly train comes in.

Then departed Barnabas to Tarsus, to induce Paul to join him in the blessed work of evangelization going on in Antioch. Paul willingly recognized the call. For a whole year they continued with the church in Antioch, not only gathering in converts, but seeking to build up Christians and make them acquainted with the deep things of God. The epistles of Paul show that he was not like many modern evangelists who limit their efforts to the gathering in of converts, and leave to others, as a matter of inferior import, the guidance of Christians into the fulness of God. Paul evidently regarded this as of highest moment, and believed that the salvation of the world was advanced just in the degree that Christians were filled with the fruits of righteousness. The disciples were first called Christians in Antioch, not by Jews, but Gentiles, for the Jews resented their claim of Messiahship for Jesus of Nazareth.

"In these days came prophets from Jerusalem unto Antioch." One of these named Agabus prophecied that there should be a great famine throughout the world, or the Roman Empire. Nearly 20 years later we meet with this same prophet, predicting the captivity of Paul.—The Christians of Antioch resolved to make a collection in behalf of the brethren in Judea, who, having not the same facility of finding occupation and support as they had who lived in Gentile lands, had a special claim upon the bounty of the latter. This contribution was forwarded by the hands of Barnabas and Saul. There is a striking contrast between the Apostolic missions and those of the present day; collections now-a-days are made among the older Christians to send the Gospel to the heathen and to the aid of infant churches among the heathen; in primitive times, the only collections mentioned are those made in the infant churches for the temporal relief of those from whom the Gospel had originally come forth.

## WEEKLY REVIEW.

—The *Christian* lately published some notices of a Mr. George Tinworth who seems to have achieved greatness for himself as an artist in *terra cotta*, by the sheer force of his own native genius. Mr. Edmond W. Gosse, who tells about him, has this notice of his mother:

Mrs. Tinworth was a woman of a type peculiary English; she was what is called a narrow Dissenter, a member of one of the smaller Nonconformist sects among which the study of the Bible is not considered a duty so much as a luxury, and the exposition of it is not left exclusively to any minister, but cultivated at home even by those of very slender education. Tinworth grew up, therefore, in a Biblical atmosphere; the Scriptures were read to him and by him, from cover to cover, over and over, until they sank into his blood, and became part of his very nature. For the religious lines upon which his talent has developed, his mother must be considered wholly responsible. She trained him to look upon all other literature as dross, and to this day the Bible remains the only book which he reads without indifference. His early experiences of life were harsh, but salutary. Poverty pinched the household closely, and all through, like a jarring string in an instrument, there went the fear and horror of the head of the house. Through it all, too, went the harmonious faith of the mother, her Puritan ideal of the personal "walk with God," and the constant voluntary exercises of prayer and "expounding of the Word."

When a boy he had an aptitude for carving wooden figures, which his father thought a waste of time, breaking the figures when he came across them. In 1866, at the age of 23 he exhibited five small figures in plaster at the Royal Academy, and continued year by year to send contributions. In 1875 Mr. Ruskin drew public attention to the artist, speaking of him with greet ardour, and since then he has risen rapidly to fame. But his subjects are almost all Scriptural. When he goes elsewhere for his subjects he does not succeed. He is not the child of conventional or traditional art; but the child of nature and of the Bible.

His vision is neither classical, nor Italian, nor conventional; it is purely that of the average English evangelical. By degrees, the artist in him has grown more fervent, the preacher less obtrusive; but still his compositions have the same sort of merit, as discourses, which we find in the best of Mr. Spurgeon's sermons.

There has been no more sincere or unaffected development of religious art in our time. Indeed, it may very well be doubted if there has been any so sincere; for the highly conscious temper of the modern races does not lead them to expression of this simple sort. In one of Mr. Tinworth's early panels we see Christ seated under a fig-tree, surrounded by learned and aged doctors, and holding a little boy of three or four years between his knees, while saying those words of exhortation to humility which we all of us know so well and practise so little. The art of Mr. Tinworth has close analogies with this little child of the parable, and in its simplicity and quaint sincerity it can teach many a lesson to the academic fathers of religious sculpture. It is occupied with the essential part of the story, rather than with its ornaments or accessories. The parable comes first, the illustration second, and the lesson is always more than the mode in which the lesson is taught. Very rarely are we conscious of the romantic intention of the artist.

We have seldom read any thing more interesting than these notices. We are delighted at any genuine effort to rescue the

Gospel in art from the influence of what is called the *Renaissance*, in which we see truth sacrificed to sentimentality, Christ to the Virgin, the divine oracles to tradition.

—Cetchewayu is dead and we know of no reason why he should be specially mourned. They who, after having spent much blood and treasure in overthrowing him could not think of any thing better than to reinstate him, will doubtless be grieved at this early collapse of their policy. It was certainly no kindness to the Zulus to force such a sanguinary and superstitious monarch upon them. He had a passion for military glory without any of the endowments necessary to secure it, and after having been defeated by the English, it has been his lot to die ingloriously after a signal defeat at the hands of his African rivals. The English Government, in their overweening solicitude not to be thought annexionists, fail to meet the responsibilities that are occasionally thrown upon them in providence.

—A good many things unkind, ungenerous and unjust have been said by Europeans in India of the Natives of India, especially in Bengal, partly from irritation and partly from ignorance, but we do not know that any one has served the educated Natives of this country a worse turn, than Mr. Pratap Ch. Moozumdar has done lately, in England, in stating that 50 per cent of their number die from drunkenness. Are the facts any where near this? We should life to know.

—The several Missions in Japan report an increase of 700 adult Christians in 1882. From various quarters we hear of revivals of rellgion in Japan since the commencement of this year. The Rev. Mr. Ballagh, C. M. S. reports a continual revival at Yokohama since the Week of Prayer.

The work commenced in the hearts of a few of God's own children in the precious experience of the Lord Jesus as a complete Saviour. This increased in more hearts, and then numbers were brought to Christ, of seamen, mostly of the English and American men-of-war in the harbour. Many precious souls were saved. This extended to one or two of the native pastors, notably to our own beloved brother, Inagaki, and through him to others, till a work of revival, such as we have never known, has now commenced. It has extended to Tokio, and is beginning in places more remote. United prayer, frequent union services for prayer, and special prayer of a few consecrated hearts are the human instrumentalities. The good fruits are manifest in a higher standard of Christian life, love of the Word, Christian unity, and love for souls. Many of the meetings for prayer have extended over three hours, and with difficulty were brought to a close.

Dr. Maclay of the M. E. Church writes:

Our work in Japan daily grows more and more interesting and promising. Just at present and all duriug the past winter there has been and is a very precious work of grace going on among the Japanese in Yokohama. I have not seen such an interest in religious matters since I arrived in Japan ten years ago. It is more like the blessed revivals witnessed in the States than anything I have been permitted to see in the far East."

Writing to the missionary secretaries on April 2, Dr. Maclay says: "The reviral is still going forward in Yokohama. Mr. Davisson has thirty-eight candidates for baptism. Much interest has also been manifested at Nagasaki."

The Rev. Mr. Kosaki, Pastor at Tokio writes;

"'Thank God! He is doing a mighty work among us. The day of pentecost is now being realized here. Many churches about Tokio are just now undergoing the baptism of the Holy Spirit. Our church and the Methodist church are especially blessed. We are holding prayer-meetings every evening this week through. Every evening many were blessed with the Spirit, and many new ones confessed their faith in Christ, while all were undergoing the most extraordinary experience. I now realize the prophecy of the prophet Joel, "and it shall come to pass in the last days, saith God, I will pour out my Spirit," etc. The last night I could not sleep till one o'clock because of the anxious inquirers after the truth; this morning about half-past five they came again to see me,' ect.

Mr. Kosaki also speaks of proud men, who have been nominally Christians for many years, who break down completely, crying like children as they seek for pardon and peace. The work began with the week of prayer in the churches in Yokohama, and it is increasing in volume and power. We hope it will reach every Christian heart in Japan, and thousands who are not yet converted.

"There is, as a result of this heavenly influence, a better feeling of union between the missionaries and the native brethren than has existed for a long time; some proud hearts that have said hard things are broken.

The *Indian Witness* hears from the Rev. Mr. Long at Nagasaki, that the revival manifested itself with great power at that place, at the close of May. In a few days fifty were converted. May all this prove but the beginning of a grand work of grace.

—Two or three years ago a lady asked through the *Guardian* for information concerning a hymn for children entitled "Jesus, who lived above the sky." Answers came pouring in from all quarters; the hymn seemed to be generally known. We find that the *Indian Witness* has just been asked to call for information concerning that identical hymn. The peculiarity of the hymn is its simplicity. No words are used but such as a child can understand. Pechaps our poets might make a note of this.

—Noticing some debate concerning Indulgences, carried on in the *Indian Witness* and the *Indo European Correspondence*, the *Bombay Catholic Examiner*, apparently not aware that the *Witness* had published a copy of the very *Indulgence* so profusely sold by Tetzel in Germany, says in last Saturday's issue:

If Bishop Meurin is in want of a specimen of credulity to practise his hand upon, we recommend to him the *Indian Witness*, who sincerely believes that "the notorious Tetzel" sold indulgences to commit sin," just as Major Tucker sells "salvation."

Well, here is the *Indulgence* sold by Tetzel:

"May our Lord Jesus Christ have mercy on thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his apostles Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend. I remit to thee all punishment which thou deservest in Purgatory on their account; and I restore thee to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism: so that when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delights shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, the Son, and the Holy Ghost."

And yet the *Examiner* says it argues great credulity to suppose that "indulgences to commit sin" were ever sold by authority of the Romish Church. The special reason why Tetzel, the Dominican monk, was so active in this traffic at that time was that money was needed to complete the Basilica of St. Peter at Rome.

—The Rev. C. B. Ward writes to as from Secunderabad:

"Bro.—who is with me is in part a cripple. He had a club foot for years. A surgical operation straightened his foot, but has left his ancle joint without much strength. He is obliged to wear splints to keep the ancle in place. Those he has are rough pieces of wood, and if he walk much they hurt the ancle and any way they are nearly gone.—Can you, by a word in the *Guardian* find out if any more approved support for the ancle is known of by *B. G.* readers and whether we can be put in the way of *getting* them soon at a price not exorbitant."

—With reference to the letter signed Y; we would call the attention of our querist to a letter signed M. Pereira that appeared in our issue of May 26th. The writer of that letter, (formerly, with her sister, connected with the Salvation Army, but now disconnected) spoke of meetings held in Grant Road. We understand that the movement headed by these young ladies is known as the Bethel Salvation Army, that they have meetings in two localities, and that their processions are from the one of these to the other.

—A few more words with reference to the letter of "A Skeptic" published by us. Let him endeavour to conceive of some revelation of God fitted to make men acquainted with their own moral state, the demands of God, the character of God and of his government and the means of Salvation, and having done this let him consider if such a revelation would be generally acknowledged by men. To simplify the matter, Did he ever hear of any system designed to press home upon men forgotten obligations, that did not encounter the cavils and criticisms of men? Further, are the works of God in nature such that it is impossible for men to cavil at them? The Versailles gardens (if they are now what they were when we saw them) show what idea of excellence some men have, the branches being all cut and dressed so as to present a perfectly regular wall-like face. If men had been consulted with regard to trees, these would have sprung up straight as an arrow, with trunks perfectly cylindrical, without any knots and without any resin, with branches faultlessly symmetrical. How different is it in nature! How foolish would it be for any man to say, "There is no Creator, for if there were there would be no such irregularities as we see, no knots, no running sores." The real blemishes are in the eyes and minds of the cavillers. In the nature of things, God cannot please sinners; just as a surgeon, armed with his terrifying instruments is any thing but welcome to a suffering child. We must come to the Gospel, as we come to any science, as a little child. A man who begins the study of any science with prepossessions, will not get on; he must come as a little child, and learn the A. B. C. of the science, and be guided into

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the science by the science itself. So we must come as a little child to the Bible, without prepossessions, without criticisms, expecting that the Bible itself will vindicate its own difficulties, and show us its own reasonableness; and it will do it. "I thank thee, oh Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." This does not mean that we are to read the Bible without asking questions. A little child asks many questions. But let us not go to the enemies of religion with these questions. Let us take them to great Teacher, and he will undoubtedly answer them.

—THE Mahomedan Pilgrims have begun to leave in large numbers for Mecca. A steamer with about 1000 left this week. They have the prospect of a quarantine before them, to say nothing of the usual hardships they have to undergo. It is claimed on behalf of Mahomedism that it is a rational religion, remarkably free from all approaches to idolatry and superstition. This is not the idea that would naturally come into the mind of one who witnessed the Mohurrum celebration in India. It appears to us a most singular phenomenon that a people professing to be thoroughly opposed to idolatry, should, every day, in all the countries of the globe where they may be found, East, West, North, South, fall prostrate in the direction of a single object, which when we come to examine it, turns out to be a black stone in the mosque at Mecca. And to this day, this closing year of the 13th century of the Hegira, no better road to righteousness is known than that which takes them every year in such numbers and through such discomforts, to the presence of this black stone.

—THE petition presented to H. E. the Viceroy by a number of non-Anglican ministers of Calcutta, that non-conformist ministers may bury in "consecrated" ground, when asked to do so by those who wish to bury their dead in family vaults, is granted. It seems to us below the dignity of Government to take any cognizance of this matter of consecrated and unconsecrated, as regards public cemeteries. What is consecration in this connection? It is simply a ceremony by which the Church of England secures that the dust of her members shall not commingle with the dust of other Christians. We are glad that Government have granted the point specified, but they should take care that no class of persons be deprived of their religious rights in public cemeteries.

—WE all remember the shock given to the moral sense of the friends of order throughout the world, by the report of the assassination of Lord Cavendish and Mr. Burke, in the Phœnix Park, Dublin, in open daylight and under the very eyes of the Viceroy; and of the deep disappointment caused by the inability of the Police to lay hold of the assassins. In little more than a year, however, in the good providence of God, all directly concerned in these atrocities have paid the extreme earthly penalty of their transgression. One of the foremost of these assassins and conspirators thought to save his own life by betraying his associates, but his release at the hands of the authorities simply gave his fellow-conspirators the opportunity of treating him as he had treated the innocent. He was tracked to Port Elizabeth, S. Africa, and there shot down in the presence of forty persons. His murderer was immediately arrested and thus another conspirator falls into the hands of justice. If these blood-thirsty men would only be content to shoot one another!

—A terrible calamity has befallen the inhabitants of Ischia (the ancient Pithecusa,) an island lying off the Neapoltian coast. By an earthquake, 5000 persons have been killed. The goodly city of Casamicciella in which most of them dwelt, became suddenly their sepulchre. In fact, it has been found neccessary, in order to guard the survivors from pestilence, to make the ruined city a cemetery, covering it with quick lime, and withdrawing all the living. Mr. J. P. Green, a well-known Judge of Bombay who left here two years ago in ill health, was among those who perished in this calamity.

—THE S.P.G. have a Mission at Tamatave. with 8 preachers, 143 communicants and 561 adherents. The London M S. have a Mission there and at out-stations, with 97 Native preachers, 496 communicants and 9130 adherents The Rev. Mr. Shaw imprisoned by the French belongs to the latter Society. Nothing has yet appeared to excuse or account for the arbitrary procedure of Admiral Pierre at the above-mentioned place. The French Government seem not to be in any great hurry to explain his conduct.

## NOTICES OF BOOKS AND REPORTS.

"*Christian College Magazine*" July. The leading article, following Rev. Mr. Miller's Introductory, is on "the Old and the New by Rev. T. E. Slater, and it is perhaps in this that we find the line of thought most clearly indicated that it is proposed to follow in this Magazine. The writer observes that the present is a transitional moment with young India, in which men are passing from the old to the new. "Two civilizations, at very unequal stages of development, are here brought into contact with one another." But "any movement in India, to be effective, must spring from national impulse and aspiration." But there is no such movement, and the old stands aloof from the new.

Hence the anomalous gulf that separates the educated Hindu from the associations of home and the sympathies of friends; the utter variance that exists between the teaching and surroundings of Hindu family life, and the intellectual atmosphere of college, office, or court. At sunrise or sunset, he may be tending the household gods with his female relatives; and at mid-day, he will be reading Bacon's Advancement of Learning, or elaborating a scheme for a revenue settlement, or unfolding the principles of British jurisprudence. At one time, he may be seen encouraging by his presence some foolish and, it may be immoral custom or ceremony; at another time, he may be heard in the debating room, crying down priestcraft and superstition, and warmly advocating the cause of progress and enlightenment. While the intellect is emancipated from the old fetters of credulity and long established habit, the tyranny of the past still continues to colour the social and moral prejudices. It is impossible for this to be a healthy condition of things, and equally impossible for it to go on for ever. There is more or less of duplicity—a double life, a self-contradiction—painful to contemplate, and more painful still, one would imagine, to experience. It is the old brought face to face with the new; and each frowns, secretly or openly, upon the other. There is no community of feeling; but an attitude of fixed suspicion and dislike.

Yet "the theory of development holds good in every department of life"; "the idea of development is the dominant idea pervading all modern thought." It is then to the future we must look for perfect types, types of endless promise. But it is only through a period of painful resistance and persecution that we come to a new and better order of things. There are signs of this upheaval even now. Friends of India must do their utmost to direct aright the moving currents of thought. In the remainder of the article the writer limits himself to the specifying of one danger, needed to be guarded against by the rising youth of India. This danger is not perhaps that which our readers would have supposed most imminent. It is the danger, at such a transitional season, of recklessly giving up the religious traditions and convictions of the past, treating them as old wives fables, and entering on a crusade against the faith of our fathers. It seems manly to contradict our elders, and deny what has been held true for centuries.

The faculty of faith—so prominent a feature in the Hindu national character—crippled, and not unfrequently entirely destroyed, by the over-cultivation in early life of the critical faculty, through too severe stress laid on the Baconian principles of philosophy in the State colleges of the country, the young Indian mind is all at sea on the question of religion. Rendered incapable of acquiescing in what is really irrational and absurd, in the senseless prodigies in which much of his Puranic literature abounds, the liberated mind is not easily brought back to the acceptance of the plain, unvarnished facts, the practical teachings, the artless record of supernatural events, which are to be found in an historical religion.

To the question, how may this blank and dreary condition be averted, the writer replies: By being less precipitate in breaking away disdainfully and entirely from the old faith; by a patient attempt to discern the difference between what is false and what is true; by looking for links of continuity between the old and the new. He believes that there are sacred principles enshrined within the outward shell of all religions. He would have these Eastern systems dealt with as our Lord dealt with Judaism: he distinguished between its vital truths and those accretions and perversions of the old Scriptures with which Scribes and Pharisees had blinded the minds of the nation.

The reader may be ready to remark, at this point, that to compere Judaism, a system specially from heaven, with the systems of the heathen, is hardly legitimate. Mr. Slater, however, does not seem to be conscious of any discrepancy in this parallel. He believes that the heathenisms we have now to deal with, have truths which it is the province of Christianity to conserve. He says:

And it is this which gives to Christianity its place and power in the world of religious thought. As a universal religion, claiming the acceptance of mankind, it professes to interpret all forms of faith that have preceded it; to gather up, preserve and expand all seeds of truth and germs of good; to justify and fulfil the deepest speculations and longings of the human mind. The question we have to ask is, what were those religious and natural *wants* that gave birth to these pre-Christian opinions and speculations; what the religious *needs* that prompted and evolved the religious systems of antiquity? In the antagonism of ancient creeds, we shall find such *common needs*, which, in course of time, and in process of development, one *common element*, such as we have in Christianity, is waiting to supply.

And if this idea be grasped, we believe it will remove much misconception that has gathered round Christianity, and present it in a new and truer light. Divine revelation, if it be anything, must be, not some new and startling declaration of the will of GOD, or Divine truth, but a *revealing* of truths which have been partially unfolded previously; truths which nature and natural religion have dimly but surely hinted at, and which the human mind, in different ages, and under varying forms of religion, has struggled to realize.

It appears to us that something like this was the idea of the Neo-Platonists and others of post-Apostolic times who sought to graft Christianity into Hellenism. We are free to confess that we take a different view of the rationale of existing heathenisms from that which Mr. Slater does, and so far from finding them to be examples of development and of a thirst for true knowledge, we look upon them as a kind of cloak in which men sought to hide themselves from unpalatable truth. Speaking of the Gentilism of his own day, Paul tells us that men deliberately shut their eyes to the religious truths inculcated in nature, and wrought out for themselves systems more in accordance with their own depraved natures. It is a great mistake to suppose that the religions of men are the expression of man's endeavour to find out the truth. The character of God assures us that no one who is sincerely desirous of being guided by him will be left without that guidance. But the fact of the case is thus stated by Christ: "Men love darkness rather than light;" and by Paul: "They did not like to retain God in their knowledge"; "they changed the truth of God into a lie"; "they hold down the truth in unrighteousness;" (*R. V.*) &c. See Rom. i. 18—32.

The writer in the *C. C. M.* would have the educated young men search carefully in their own systems for what is true, and conserve this, and then seek for its complement in Christianity. But how can a man ascertain the truth in a particular system, if he is not acquainted with the standard of God? How can he determine what is from God unless he knows God? Instead of the roundabout way proposed, a way that seems specially designed to guard the pride of man from sustaining a shock, we would say, Preach Christ to them an immediate and all sufficient Saviour, in whom is all the fulness of wisdom and knowledge. This was the way in which the primitive Christians met the Gnostics and Neo-Platonists. The mighty heathenism of Greece and Rome was gradually weakened by invividuals being detached from it and gathered into churches, which continued to expand in the face of all oppositions and ordeals, till the old and false system were found without vigour and without honour, and passed ingloriously away. We see in the more recent phases of Brahmo Somajism, the desire to save the honour of Hinduism commingling with the desire to appropirate some of the riches of Christianity; but the result of these attempts does not seem to us at all encouraging, and rather to be leading from Christianity than towards it.

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*Karya Dosha Vivechana.* (Marathi.) Exposition of faults in the Marathi poems taught in Government Schools. By Simeon Benjamin, Dr. Murdoch, some years ago, drew public attention to many objectionable things found in the Government school-books, and more than once the poetry in these books has been referred to in our columns, as in many instances likely to be injurious. The author of the little book now on our table has prosecuted the not very pleasant task of culling out a good many objectionable passages from the Marathi works published by the Dept. of Public Instruction for use in schools, and made such remarks upon them as seemed called for. It may be thought by some that he is sometimes fastidious, sometimes hypercritical, but few that know the importance of guarding the minds of the young from impure suggestions and superstitious ideas, will deny the necessity of a revision of this school literature.

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*Bethel Santhal Mission Report* for 1882-83. Mr. and Mrs. Haegert, Miss Adam and Miss Hollyer constitute the Mission Staff. There are 6 Native evangelists. There are 2 training schools and 12 village schools. Mr. Haegert returned last November from Europe after an absence of 2½ years. There are 58 churchmembers, of whom 6 were baptized last year. We learn that 18 adults have been baptized within the last few months; two were heads of villages, and one is a man who, five years ago, tried to kill his mother and sister for daring to believe in Christ. In the training schools are 12 boys and 9 girls. Many patients come to the dispensary and are treated by Mr. Haegert, who also offers prayer for them and points them to Christ. Mr. Haegert tells us this about himself:

Some good people are anxious to know about my salary. I do not get any; but receive an allowance which has varied in different years, as my expenses have been more or less. My reward is with my Master, Rev. ii. 10. For the sake of friends, who may feel interested in this matter especially, I may state, that I have been in the Mission field for over ten years; and that since my return to India, I have taken Rs. 100 (£8-4-0) per month for myself, wife and child, my pony and servants. My master paid my outfit and passage. My medical fees and whatever has been sent for my personal allowance have always been placed in the Lord's box.

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"Lay Work in the Army. By Captain Seton Churchill. This is a pamphlet, 16 pp. published in England. The author has had the best opportunities of knowing the needs and the influences of the British Army, especially in foreign lands. He has served in England, India, Burmah and Africa. He says the army has an influence for good or for evil: 800 missionaries are a small force compared with the 80,000 soldiers. The pamphlet treats of Army Scripture Readers, Soldiers' Homes, Temperance Work, Soldiers' Meetings. The A. S. R. S. employs about 94 agents, mostly old soldiers. The chaplain (ranking as an officer) cannot reach the men as a Scr. Reader can. The earnest recommendation of the Bishop of Madras is quoted to show the usefulness of this class. Captain Churchill recognizes their value. We have known some good men who have had their ordinary and natural difficulties augmented by the unfriendliness or exactingness of the Chaplains, whose ideas of the function of the Scr. Reader differed greatly from their own. Under the next head a good deal is said of the Homes for Soldiers established by Mrs. Daniells, Miss Robinson and others. Under this head we read.

The other Soldiers' Homes, though not on the magnificent scale of Miss Robinson's, are all of them quite large enough for their requirements. They consist generally of a large hall for meetings, temperance lectures, magic-lanterns, penny readings, Gospel addresses, etc.; a reading-room and library; and a smoking-room, which is also used for games. There is usually one room set apart as a prayer-room, where soldiers can retire alone. The daily or weekly prayer-meeting is usually held in this room. There is also a bar and a refreshment-room, where men can buy tea, coffee, cocoa, or other non-intoxicating drinks, also bread and butter, cold or hot meat, etc.; in fact, everything is done to make these places a counter-attraction to the resorts where the men can receive only injury to both body and soul.

Under the next head mention is made of the admirable work generated by Rev. J. G. Gregson.

It is an interesting thing to observe how differently the temperance movement is treated now by the powers that be in the army, from what it was at first. It was then looked upon with suspicion, and it was even considered an unsafe thing to permit associations among soldiers at all. One Colonel told me that he had been directed by a General to prevent all societies of any sort in his regiment. Strangely enough, such secret societies as Freemasons were allowed, while Temperance Societies were discouraged. Now, however, all is changed; and not only are they allowed to exist, but frequently the Commanding Officer of the regiment presides, and one often hears of Generals attending and giving a few words of kindly encouragement to the men to remain firm in the paths of sobriety. His Royal Highness the Commander-in-Chief has, I am informed, expressed his approval of a form of pledge; and it certainly is no secret that the Duke of Connaught and Lord Wolseley are open supporters of the movement.

The pamphlet closes with some very sensible and valuable remarks on meetings for prayer and Bible-reading got up by the men themselves, which, he thinks, should be encouraged and not discouraged.

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The Bombay Guardian.

SATURDAY, AUGUST 4, 1883.

## LESSONS IN THE LIFE OF MOSES. I.

Napoleon in Egypt said to his army, From the tops of these pyramids forty centuries look down upon you. The voice of Moses comes to us over these forty centuries with truer benediction that Napoleon knew of. It would be difficult to find a life more replete with instruction and admonition than his. When a mere infant doomed to death by the King of Egypt his smile had such a touch of heaven in it, that it reanimated the drooping faith of his parents, and emboldened them to resist the mandate of the king. This same faith in God, led them to prepare a vessel in which he might float and not sink, and be wafted to such destinies as God had for him. The heart of the daughter of Pharaoh was taken captive by the little outcast, and in the wonder-working providence of God the child is placed again in its mother's arm to be nursed and made ready for the society of Pharaoh's daughter. The mother, persuaded that God has some golden opportunities for her son in the future, is careful to lay the right foundation in the heart and mind of the child, making him acquainted with the true God and with

his counsels in behalf of the children of Abraham. Afterwards, installed in the palace, the adopted son of the royal princess receives the best instruction that Egypt can give him. He has a remarkable aptitude for learning, and eagerly avails himself of the intellectual advantages afforded him. Though in a heathen court, he maintains his followship with God, and seeks the wisdom that is from above, so that the wisdom of Egypt does not prove a snare to him. The time drew nigh when it was necessary for him to choose between the pleasures and honours of Egypt, and the obscurity and scorn of an Israelite. In the palace, he had only to ignore his humble birth and conduct himself as an Egyptian, and there was a possibility of his being called to the throne. But he had no joy in such a prospect, if it were to involve the sundering of the ties which bound him to his people. He was now forty years of age, and he believed that the time had come for him to strike a blow on behalf of his people. But how could the latter be induced to confide in him so far as to commit themselves to his leadership? He was known to them more as an Egyptian than an Israelite, as belonging to the ruling power rather than to the servile horde. They would naturally mistrust him, and fail to respond to his overtures. His great need was to convince them that he was identified with them in heart, and quite prepared to break with those who were oppressing them. But how could he effect this? One day, his blood boils within him as he sees an Israelite cruelly treated by an Egyptian taskmaster; some poor man whose physical strength was inadequate to the task assigned him, and who is condemned to undergo the cruel laceration of the scourge; Moses interferes, and in the strife that ensues he takes the life of the Egyptian. Thus would the Israelites learn that he was fully identified with them, and would rally round him as a trustworthy friend and leader, and be encouraged to strike a blow for freedom. As Stephen puts it, "He supposed his brethren would have understood how that God by his hand would deliver them: but they understood not." Much more than this was needed to overcome the timidity and abjectness induced by long servitude. And Moses is quickly made aware that his bold procedure had utterly failed to secure the desired end, and that the most marked result was that he himself was likely to be arraigned as a felon. It may be that there was a party at court against him, impatient of him as an interloper, and jealous of his signal abilities and influence. This event would give them just the opportunity they needed. His life was in danger and he fled the country, a disappointed and bewildered man.

Subsequent reflection enabled him no doubt to see that he had outstripped the providence of God, that instead of waiting for the development of God's plan, he had sought to impose his own plan on God. He that believeth shall not make haste. He had faith in God, faith in the promises given to the patriarchs, faith in the destinies of Israel; but his faith faild in the matter of letting God lead. To man's impetuosity the ways of God sometimes seem ruinously slow; but the end shows that the grandest results of salvation are thus secured. To supply the men of Birmingham with coal to-day, God began far back in geological eras long antedating the six days' creation. "Not by might, nor by power but by my spirit, saith the Lord." "High as the heavens are above the earth, so high are God's thoughts above our thoughts and his ways above our ways." There are some who would fain place Moses among the heroes of the earth, accomplishing a mighty work by means of his own superior qualities, his dauntless courage, his fiery spirit, his mighty intellect, his power of controlling men and the like. We think we can show that to fill such a place, he ought to have been successful in this first attempt, and that God disappointed him in order to develop in him qualities that men hold in much less regard.

## APOCALYPTIC SKETCHES. LXIII.

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him 1,000 years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the 1,000 years should be fulfilled, and after that he must be loosed a little season." Rev. xx: 1, 3.

In the 12th chapter mention is made of a red dragon with seven heads and ten horns and ten crowns. In the same chapter 9th verse, he is called the great dragon, the old serpent, the devil and Satan, just as in the verses quoted above. He is there described as in heaven, and then as so far defeated by Michael and his angels, as to be cast down from heaven into the earth. We found the fulfilment of the prophecy first in the transfer of the mighty prestige and authority of the Roman Empire to a corrupt and worldly Christianity under the leadership of the Pope of Rome; an alliance that seemed to the worldly Christian a kind of glorification of this Church, but which through the subtlety of the serpent, became the means of perpetuating and consolidating the corruptions of Christian doctrine, and bringing an almost ubiquitous and irresistible power to bear upon all who maintained their loyalty to Christ. The God of this world was in heaven, as the accuser of the brethren, making it appear that they were fighting against heaven in refusing to submit to Rome. Faith, represented by Michael and his angels, fought through all the dark ages, more and more successfully as the days of Reformation drew on, against this dread power that professed to be armed with the very thunderbolts of heaven. When at last the Reformation came and there were European nations where this unhallowed alliance was supplanted by religious liberty, it was as though the Dragon, Serpent, Devil, Satan, were cast down from heaven to earth, henceforth to carry on his warfare against the Church at a much greater disadvantage. Here, in chapter xx., we witness a much more complete overthrow. As he had come down from heaven to earth, so he has now to sink from earth to the bottomless pit. In the 9th chapter of Rev. we read of the bottomless pit. When the 5th angel sounds, a star falls from heaven to earth, and to him is given the key of the bottomless pit. When it is opened a great smoke emerges darkening the sun and the air. This would seem to refer to that corruption of the Church of Christ throughout the Roman world which took place before Mahommedism and the Papacy had their rise. Men were worshipping images, and were relying on their own paltry religious offices to commend them to God, so that the Holy Spirit found no more place and no more any vocation in the Eastern or Western Church, and God allowed Mahommedism and the Papacy to come forth as scourges of the apostate Church.

There is too much reason to believe that there are serious errors (of practice if not of doctrine) even among the most evangelical portion of the Church of Christ, hindering Christians from coming into entire conformity with Christ, and thus hindering Christ from taking unto him his great power. We are still to a large extent playing into the hands of the God of this world, by our association with and recognition of worldly iniquities, and by that want of faith which dwarfs the Christ of the apostolic Church to the more decorous stature of the 19th century, so that Christ cannot do many mighty works among us, even as he could not in Nazareth. We have the Christ that our faith permits us to have; andt he God of this world is frightening Christians of the present day by certain phantoms of fanaticism and superstition, by the dread of having these things imputed, from being purely and wholly such as Christ would fashion them.

When Jesus reached the cross he exclaimed, Now is the Prince of the world cast out, and he said to his disciples, Be of good cheer, I have overcome the world. The meaning of this is that Christ overcame the God of this world at Calvary in such a sense as to obtain for his people the means of overcoming him. Christians of the Pentecostal era seemed to understand that as David overcame Goliath so the Messiah overcame the Prince of this world. When Goliath fell, the Israelites understood at once that the victory was theirs if they would make it theirs, and they rushed forward and made havoc of the enemy. Jesus has overcome and when we have the faith demanded by the cross, we shall see the enemy retreating before us all along the line. But alas, by our wretched unbelief we have invited him to return, and he is garrisoning the 19th century with spirits more wicked than himself. Nevertheless, faith is revivescent in the churches, and begins to take note of the promises that made the Apostolic Church so victorious; and we are encouraged to look for a day not distant when the adversary shall find no place to hide his head in, till he gets back to the bottomless pit.

## REMINISCENCES. CCXXIII.

Extracts from Note-book. Bombay, 1849.

May 20th: Ez. 43, 10. "Shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern." This is the drift of all these chapters; whence we know that these various measurements have reference to moral and not material things; it is the spiritual temple that is described. There is now a wonderful diversity of opinion as to what is duty; men do not dream that there is an exact revelation, free from all obscurity, concerning every article of human duty. They seem to think that concerning moral things there never can be more than an approximation to a rule. But the time is coming when, by the Spirit of God, the Bible will be seen to be as definite a rule of conduct, as precise a standard, as any architectural standard whatever. If men were to go to work to build a

temple after the pattern in Ezekiel, then every stone brought would need to be of a precise measure, varying according as it should be designed for the porch, for a column, for the wall, the pavement &c. &c. ;—and if it should differ from that measure, only half an inch, it would have to be rejected, otherwise it would throw every thing into confusion. In like manner, in these coming days, it will be found that the gospel standard is rigid, uncompromising and intelligible ; and a fitness on the part of each member to his station in the church, and to his sphere of duty, will be absolutely required ; and the least deviation will be most visible and noticeable. There will be different degrees of glory ; some Christians will be of one cubit and some of 25,000 ; yet the one cubit believer will be just as true to his place, just as perfect in the measure of influence assigned him, and just as necessary to the completeness of the temple, as the 25,000 cubit one.

Rev. 10-10 to 11, 1. "In my mouth sweet as honey, and as soon as I had eaten my belly was bitter." Wondrous things and precious out of the word of God were shown him, filling him with joy ; perhaps the very things in this book of Rev. which have opened up to me such treasures of experience. But the very attainments he thus made, the conscious perception of the beauty of the New Jerusalem, was followed by a poignant sense of the declined condition of the church. He alone of men was enabled to see the guilt of the church in an adequate degree, because by the grace of God, the true standard had been revealed in him. It was then given him in the 11th v. to reveal this standard to the rest of mankind,—to condemn and alarm them by the exhibition of the truth as it is in Jesus. In 11, 1. A reed like unto a rod or sceptre was given him ; not only was the true standard committed to him, not only was he commissioned to make known the moral measurements of the temple of God and the altar, of those whose worship is acceptable to God,—but there was power given him, represented by a sceptre. And nothing is truer than that the declaration of the true standard in a time of universal declension, is utterly vain unlies a mighty display of divine power bear testimony to the word of grace.—

26th. In the watches of last night, I was thinking that a manifestation of Christ such as took place in the primitive—church, if made now, would produce results immeasurably greater than that did.—We need no greater manifestation, to have a change brought about a hundred times more notable than was witnessed then.—Men have learned to draw inferences ; they have studied the doctrine of causes and effects ; the inductive philosophy has been of immense benefit in leading them to follow out things to their seeds and sources; they are a cause-inquiring generation ; a fact is no sooner given to the public, than two classes of inquiry are immediately started, namely, what is the history of its origin, and what does it promise. The destruction of superstition in a large portion of Christendom has cleared the way for Christ's truth when it shall appear in the power of God.—Curiosity is the great characteristic of the age ; and affords a guarantee that what displays God shall now give of his glory, shall be attended to.—In the days of Christ we see how men looked on and wondered and went no further. They looked at the facts, just as they looked at natural phenonmena, without inquiring what was taught and implied in these facts. But men now would proceed at once to draw inferences from them.—They have been freed from the notion of intermediate supernatural agency; and will be constrained to behold the glory of God.—Another thing, the world is becoming like one great city; 300,000 men collected in a city are far more affected by any thing done in the midst of them, than they would be if scattered over a considerable region.—One blow now will do what a hundred or a thousand blows were once needed to accomplish. 1 John 2, 7 and 8 shows us that the same word of God may be regarded both as old and new ; old in respect to its unchangeableness, new in respect to the different condition of our minds, their freedom from darkness, their susceptibility to the truth.

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[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

Sir,—I shall feel interested if you could enlighten your readers as to the ties of consanguinity that exist between Major Tucker's army and the army that perambulate the streets by night. The latter I am given to understand, consists of a solitary female and half a dozen males who have adopted the garb of the former army. Chance brought me in contact with this nocturnal army more than on one occasion and I was surprised to see that after leaving this solitary female at home, they return to their own homes smoking cigars and chanting salvation hymns. If, Sir, this is a religious movement and intended only for Europeans and Eurasians why have they abandoned the dress of their fathers, and further why do they like the owl march in procession when the night is far advanced. The query is a pertinent one and in the interest of religion requires solution. More than one have asked these questions, and as they are not put for the sake of controversy or ridicule, I trust you will favour us with an answer.

Yours truly,
Y.

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## NOTICES.

Annual Tea Meeting at the Temperance Hall Apollo Street, is postponed to Wennesday the 8th instant when all are invited to come.

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Baptist Church, Bellasis Road, ( opposite the Byculla Club.)
*Pastor*—The Rev. William Bell, M. A.
*Hours of Service.*
Sundays—11 A. M. and 6 P. M. ; Wednesdays—8 P.M.

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Children's Services.

Services for Children and young-people are held at the Grant-road Church on Mondays at 5-30 p. m. and Saturdays at 4-30 p. m. These Services have not been very largely attended of late, but it is hoped that parents will make it convenient for their children to attend them in future.

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Received for Gospel Hall, Picket Road, from H. K., Rs. 3 ; T. G., 2.

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# Epitome of News.

## Saturday, July 28,

—Mr. Aug. Homes engine-driver, has been sentenced to two months' imprisonment and Rs. 50 for causing a collision at the Bandora station.

—General Sir William Williams, distinguished for his gallant defence of Kars in 1855, has just died at the age of 82.

—The report of the Commission appointed to investigate the causes of the riots between the Buddhists and Roman Catholics in Ceylon has been published. The *Ceylon Observer*, in referring to the report, says that "while satisfactory as far as it goes, it does not go far enough, leaving unnoticed one of the chief causes which led to these riots, viz, the official recognition and even patronage of Buddhism, which had been going on for some time previously, notoriously in the case of the relics from Sopara sent by the Bombay Government to the high priest of Adam's Peak through the Ceylon Government. This fact may account for the vacillatory action of the police authorities, who perhaps felt somewhat in a dilemma, fearing to offend the various parties concerned. Nor is the conduct of the Roman Catholic ecclesiastical authorities, in not exercising stricter supervision over those under them, and allowing the alarm bells to be rung sufficiently dealt with. It does not appear that any of the police inspectors, sergeants, or constables, has been dismissed, though several are shown to have behaved scandalously. It is to be hoped the force will undergo a thorough reorganization at once.

## Monday, July 30.

—*Bombay Gazette* : On Saturday morning last Dr. Weir, the Acting Municipal Commissioner, opened with some ceremony, for the use of the public, a drinking fountain erected near the Null Bazar at the expense of Mr. Gokuldas Jugmohundas, a member of the Municipal Corporation, to commemorate the memory of his daughter Vijlibai, who died a year ago.

## Tuesday, July 31.

—*Times of India* : Yesterday morning the steamship Columbian sailed for Jeddah with 1,032 pilgrims on board. When near the Lighthouse, one of the pilgrims prepared his bed on a saloon table ; and Captain Baldwin, learning the circumstance, ordered the butler to tell him to remove it. The fellow refused to comply, and after some discussion, drew a knife at the man. The butler called for assistance, and when the captain saw that the man meant mischief, he put him in irons, and returned to Bombay. The man was subsquently given into the custody of the Water Police, and the Columbian proceeded on her voyage.

—The Narford Hall collection of china, intended to have been shortly disposed of at Christie's, has been purchased by Mr. W. A. T. Amherst, M. P., for £100,000. The auction estimate of value was £120,000.

—*Civil and Military Gazette* : On Friday, July 6th, commenced the rigorous fast of the Muhamadans ; and the whole Muslim population, with certain exceptions, are now undergoing the agonies of abstinence from food and water, from the early dawn of each day to evening sunset. It is remarkable that the observance of this fast is pretty generally kept by even those Muhamadans who, in their daily life, neglect the injunctions of their religion. Our ungodly *khidmatgar*, who robs us daily, waters our milk, steals our tea, and lives on peculation and *dosturi*; who never in the whole course of the year says his prayers, except perhaps on the morning of the great festival, is very careful and exact in the observance of this month's fast ; even though it deprives him of the taste of water, or the inhalation of the cherished *chillam*, for fourteen long and weary hours daily. It is an undoubted fact that priests and people, the nawab, the moulvi, the zamindar, and the coolie, all vie with each other in the strict religious observance of this fast. The month's fast must be strictly kept by every Muslim, except the sick, the infirm, and pregnant women or women who are nursing their children. Young children are exempt, and also travellers on more than a three days' journey. But in the case of a traveller, or sick person, a month's fast must be kept as soon as they are able to perform it.

## Wednesday, August 1.

—*Overland Mail*: A meeting of Roman Catholic Archbishops and Bishops of Ireland has been held at Clonliffe College, when resolutions were adopted condemning emigration as

a means of relieving the congested districts in the west, and urging that there are large tracts of land, once cultivated, which would maintain the surplus population in comfort and happiness. The opinion was expressed that the evils of the Irish population can be met by promoting migration from the congested districts to these lands, and the hierarchy earnestly press it upon the notice of her Majesty's Government, believing that its adoption would be a real message of peace to Ireland.

—The Madrid *Estafette* states that a Spanish gentleman, Senor Lucas Nequeiras Saez, who emigrated from his native land to America seventy years ago, recently returned to Spain in a steamer of his own, and brought with him the whole of his family, which consists of no fewer than 197 souls, sons-in-law and daughters-in law not included. Senor Saez has been three times married. His first wife had eleven children at seven births, his second had nineteen children at thirteen births, and his third had seven children at six births. The youngest of this family of thirty-seven is now nineteen, the eldest, who is seventy, has seventeen children, of whom the first-born is forty-seven. Of Senor Saez's twenty-three sons, all of whom are living, thirteen are married, six are unmarried, and four are widowers; and of his surviving daughters nine are married. The granddaughters numbers thirty-four, and of these twenty-two are married, nine are unmarried, and three are widows: and of the forty-five grandsons twenty-six are married, seventeen are unmarried, and four are widowers. There are also forty-five great-granddaughters, and thirty-nine great-grandsons, of whom three are married. Senor Saez has never tasted wine or any alcoholic liquor, and lives chiefly upon a vegetable diet, with but little salt. In spite of his ninety-three years he is still hale and hearty, and makes a point of walking briskly for at least three hours every day.

—Mr. Jacomb, Bo. C. S, has resigned.

—*Nor. Chr. Advocate*: The Young Ladies' Missionary Society of Rochester had the pleasure and profit of the presence and address of Miss Dr. Hyde in Rochester, July 21.—Dr. Hyde is a niece of Rev. Dr. and Mrs. Hibbard, of Clifton Springs. She received her medical education under Dr. Foster at Clifton Springs, and the Woman's Medical College of Chicago, of which institution she is a graduate. She has had the benefit of considerable practice in the sanitarium of Clifton Springs and goes to India in September as a medical missionary of our Woman's Foreign Missionary Society.

—The correspondent of the *Progrès Colonial*, writing from Tamatave on the 13th June, says:—Great consternation. Mr. Aitkin has been arrested as well as the Rev. Mr. Shaw. They were taken on board the Flore and kept prisoners. They are to go before a council of war to answer certain grave accusations, they say. Mr. Aitkin is accused of having received into his house merchandise from the Custom House belonging to the Queen; Mr. Shaw of corresponding with the Hovas, and also Mr. Pakenham of the same offence. Very ugly for both of them. Mr. Pakenham will also be arrested. The decree is signed but is not executed because he is ill. He and the other consuls no longer represent their respective Governments here. Their functions have ceased with the occupation. They are consuls only for the territories still belonging to the Hovas. People ask themselves in a whisper, what does all this signify? They are afraid. Personal liberty is in great danger, for the people are arrested on simple suspicion.

On the 21st June the same correspondent writes:—Access to Tamatave is forbidden to sailors and officers of ships of war of all nationalities. This has been decided in consequence of certain acts committed by Commander Johnstone and his officers. They had tried to give a lesson to the French who have simply consigned them to their vessels. Their *fournisseur* has been forbidden to communicate with the ship or to furnish them with any provision. They receive beef only by the care of the French authority. They are allowed neither bread or other fresh provisions. The little that remains is reserved for the French troops and the population of Tamatave. Mr. Aitkin has been released for want of proofs. He keeps his seat at the Council of Five. It is not, therefore, a disgrace as was supposed.

June 22.—The English Consul died in time to avoid the pain of expulsion. The order had been given yesterday to expel him under any circumstances; but he would not give that satisfaction to the French, and has timely left for the world of spirits. Mr. Shaw remains a prisoner and will not be released. No one can guess what will be decided; the French officers preserve the most absolute silence on the subject.

—*Poona Observer*: We regret exceedingly to announce that Lieutenant F. J. DeLisle, a young Artillery officer, who joined, on appointment, the European Mountain Battery at Ghorepoorie, about a fortnight ago, destroyed himself yesterday morning at 7 o'clock, whilst in a state of temporary insanity, by a shot through the head with his own revolver.

—The Bulletin de la Société de Géographie de Marseille publishes the following:—"News has just arrived from Zanzibar of the death of the famous King M'tesa, Sovereign of Ugandu, and well known to all those who have read about the great lakes of Central Africa."

—*Record*; Rome: The obelisk of which I wrote in my last letter has been entirely disinterred, and is found to be not only complete in length, but perfectly conserved. It measures meters 6. 40, which is the same length as that on the Piazza del Pantheon. The three sides of the obelisk that are now exposed are covered with hieroglyphics as clear and sharp as if cut yesterday. On each of the four sides of the Pyramidion appears the Scaraboeus and the solar disc. The inscription is thus deciphered:—

On the first side, The gold strong bull, beloved of truth—King of Upper and Lower Egypt—son of the sun—Ramses loved of Ammon—conquered all the countries with his power—the only one powerful in justice—chosen of the sun—beloved of Armachis of two horizons. On the second side the titles are the same, with the addition that he is son of the god Atum—beloved of Ammone, King of Upper Egypt—whose mind is equal to that of Osiris—lord of the crown. The third side gives a repetition of the two first, with the addition, son of the sun—Ramses of Ammone built (?) this temple.

It must be borne in mind that this Ramses is the Pharaoh who so cruelly persecuted the Hebrews, and father of Menephta, the Pharaoh of Exodus, who let the Hebrews go after the plagues of Egypt. This interesting monument of antiquity will probably be placed on the Piazza of the Collegio Ramano.

—The Rev. A. Shorold Hood in the *Record*: The Lord Jesus said, "Beware of false teachers, which come to you in sheep's clothing, but inwardly they are ravening wolves." False teachers are now among us in sheep's clothing! And what do some of the dignitaries of the Establishment say when told of the teaching and practice of these false teachers? In effect they say, "Do not trouble our peace and dignity; speak softly, and gently, and tenderly; don't say hard things. Good Churchmen must be peaceable; watchdogs must not bark too loud. These men seem very busy up and down among the flock, and look uncommonly laden with wool; never mind; we will find them good quarters somewhere! Do let us go to sleep in peace." Are these dignitaries acting the part of faithful shepherds? Do men who, either ignorantly or otherwise, cover treacherous dealing deserve praise? Can any truehearted servant of Christ take their part? The Lord Jesus was ever tender and pitiful to the poor and needy brokenhearted sinner. But tell me of a single instance of His tenderness to deliberate false teaching! Tell me of a single instance of tenderness on the part of the apostles towards false teachers? Yet some of our dignitaries pretend to be successors of the apostles. We need to have less honour of men, and more honour for the truth of God; as the Lord Jesus said, "How can ye believe, which receive honour one of another and seek not the honour that cometh from God only?"

## THURSDAY, AUGUST 2.

—The *Bombay Samachar* says that the recent departure of Pundita Ramabai from Bombay to England led to all sorts of conjectures as to her aims and objects in visiting the country. In reply to one of her friends in Bombay the Hindoo lady says that she invariably puts on her native pair of shoes unless she is compelled to resort to English boots when the weather is cold. Her object in visiting the country is chiefly to study the English language. She hopes to pass the matriculation of one of the universities two years hence, and then, if successful, to compete for the M. D. examination. She says that she can acquire as great a mastery over the English language in one year in England as she can during a period extending over ten years in India. She is at present residing with one of the sisters of St. Mary's Home, whom she knew while at Poona, and her expenses are paid by the trouble she takes in teaching Mahratti to the sisters. She declares in the most distinct terms that it is not her intention to become a Christian or to remarry in England. On an average, she says, she studies for nearly twelve hours a day.

—H. E. the Commander-in-chief of the Indian army has joined the Ch. of England Temperance Society at Simla. At a meeting there, as reported in the *Times of India*, he said: So far as he was concerned he felt that he had no right to preach on the subject to anybody, for although during the past twelve months he had practised total abstinence, he did not believe that such a course would suit every constitution. He had however, made up his mind, in the interests of the large number of soldiers employed in Simla, to join this society. The habits of the army, he said, had immensely improved of late years, and the men now enlisting were much more moderate in their living than those who had gone before them. This fact was very marked, but at the same time drunkenness was almost the sole cause of all crime that came before him, and there was not a single case in which he had to confirm a sentence of penal servitude which had not arisen from drunkenness. Another point to which he drew the attention of the meeting was, that soldiers who had borne an excellent character in the regiment found themselves in a very different position on joining an office, being no longer under the restraints of army discipline Men who would perhaps go through the whole of their service without coming to grief fell into bad habits without any body to check them, and they finally ruined themselves and everybody connected with them. He also added that he spoke from experience; having been for years at the head of a large office in Simla, he was often obliged to discharge clever men, who were otherwise well behaved, solely because they were addicted to drink.

## FRIDAY, AUGUST 3.

—Deaths last week 633. There were no less than 191 deaths from Cholera, more than double the number reported last week. In Khandeish there were 32-6 cases of Cholera with 1340 deaths. Ahmednugar district: 1089 cases, 599 deaths.

—*Times of India*: A correspondent writing from Ellichpur says:—"Cholera is doing great havoc here. From official reports receiv-

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ed for the week ended 14th July, I learn that the mortality is as follows :—attacked from time of outbreak, 2,159; died from time of outbreak, 990; attacked dnring the week, 1,309; died during the week, 572. In the cantonments the average death-rate is from eight to ten daily, and in the city from thirty to fifty and more sometimes.

—*Deccan Times*: while sergeant of one of the companies of the Royal Scots Fusiliers was busy writing at his table last Saturday afternoon, a private of his company for some cause at present unknown fired at him. Fortunately for the sergeant he had just bent down over his desk to get at something when the bullet passed over his head, turning his hair. The private was at once taken into custody.

—The Surat Flood Relief Fund amounts to Rs. 77,766.

—A Mehter (sweeper) has been convicted in the High Court at Calcutta, of having invaded the bath-room of Mrs Henne, wife of the Govrnment Prosecutor, and attempted to commit rape. The man had been in Mr. H. S. service and had left 8 months previously. He was sentenced to be transported for 8 years.

—*Bombay Gazette*: It is a well-known fact that more sickness occurs among the pilgrims in the island of Camaran ( the place of quarantine) than during the voyage. On boardship pilgrims are tolerably well cared for. At Camaran they are turned on to a desert island, without an adequate supply of water, or shelter from the sun. If a death, or even a case of sickness, occur on the island the quarantine is prolonged; and if such occur on the voyage from Camaran to Jeddah—and as the voyage is 500 miles, this is not an improbable occurrence among, say, 1,000 pilgrims vitiated by the hardships of Camaran—the vessel is sent back to undergo a fresh infliction of quarantine. Last year vessels were detained for many weeks—in one case nearly two months in consequence of sickness among the pilgrims on the island.

—Mr. E. A. Minchin writes to the *Madras Mail* from Aska, Ganjam District:—"It may interest ophiologists to know that a fine specimen of the *Bungaras fasciatus* was caught in the Aska factory on the 16th July, and that it was at the time in the act of swallowing a water snake twelve inches in length.

We (*E.B. G.*) have known the progeny of a snake to flee into the mouth of the parent snake.

—*Bombay Ed. Record*: In a recent paper Mr. Ranyard gives some further details with regard to his theory as to the formation of comets' tails. He points out that the experiments of Prof. Graham and the more recent investigations of Prof. Wright show that all classes of meteoric bodies hold gas as a sponge holds water. When the meteorites are heated in the laborotary the occluded gas escapes, and as a swarm of meteoric stones in space comes up to perihelion and is heated by the sun, the occluded gases must be driven off. At a distance from the heated nucleus, where radiation into space can take place freely in all directions, Mr. Ranyard conceives that a mist is formed by the condensation of the less volatile gases. The particles of mist will be bombarded on the side towards the nucleus by the swiftly moving molecules of the more volatile gases escaping from the heated meteors. Condensation on the surface of the mist particles and evaporation from their sunward sides will be set up, and repulsion of the mist from both the sun and nucleus will follow. According to Schiaparelli's theory a comet's nucleus consists of a swarm of meteoric stones; according to Mr. Ranyard's development of this theory the tail is due to a very thin mist formed from the condensation of occluded gases, the particles of which are driven backwards by the recoil due to evaporation towards the sun.

# Selections.

## ADDRESS TO GRADUATES.

BY CHANCELLOR SIMS.

"*Buy the truth and sell it not.*"

Buy the truth and sell it not. Go out into the market and purchase. Wherever it is go there and buy. If it is the truth written on the rocks, go and buy even if it is by the most painful road. If it is written in the sunbeam, read it though you may study long for it. If it is written on the flower or vegetation, go and gather it. O, that is the truth, God's Word that bringeth the Great Physician to the sin-sick soul, that opens the vistas of eternity and lets me look out on the never ending years that stretch through eternity widening in glory. Let me buy the truth no matter what the price. O, is there anything that I can have or shall have that I will not part with gladly? The Saviour puts this in the parable of the treasure hidden in the field: "and a man sold all he had and bought that field." That is the truth. There was one pearl in the world for the man who sold all his treasure and jewels. That is the truth, the truth coming in all its forms and abstractions, in all its infinite reality.

I say to you this morning that this truth, this manifestation of the law, order, love and wisdom of God, which seems to be the very manifestation of God himself, that the possession of this truth is all good, for it is God the giver coming into the human soul, being all things in it and for it.

What is the value of this truth to you? Young ladies and gentlemen, why should you go out and push aside the fashions of the world and put aside its form and gain? Why should you be truth-seekers? Why should you not seek for the wealth and the tastes and the luxury and the power and the ease and the social position of this world? Aye! the devil of greed and gain and ambition has already been painting this vision before you, or holding them up to your gaze and tempting you like Jesus on the mount of temptation, saying; "All this will I give thee if thou wilt fall down and worship me." It comes to us all. Why should you answer as he answered: "The seed of man shall not live by bread alone" but by that which is better than bread to the soul, "by every word that proceedeth out of the mouth of God?" That is the truth, the fountain of truth.

Why should you say this? Answer because there is a great advantage in the possession of the truth. The first advantage which I name this morning is the enlargement of life. Human life can never be measured by externals. Never. You can put no line upon a man's power and say that is the measure of his life. You can put no line upon a man's fortune and count his life by times and seasons. You can put no line upon a man's material enjoyment and say "this is the measure of his life." There is an inner something that lays hold upon its birthright of immortality, that looks into the years beyond the grave, that longs to have usefulness and influence never ceasing among men. This something is the soul. This soul asks for a large life and a high life and a noble life and a pure life, like that stream, that river of the water of life that proceeds from the throne of God and the Lamb. Ask for this life, and I say to you this morning its possession gives abundance of life, richness of life.

The miracles of the Lord Jesus Christ are each one of them a wonderful story in itself; each of them a wonderful manifestation of the truth in itself. I see him standing and in talking with the blind beggar he touches the beggar's eyes, tells him to wash; he goes and washes and comes, and lo, by every beautiful color, by every gladness of sight, by every smile of the human face, by every rejoicing flower, by every form of beauty, by every outline of the landscape, by every glory of the setting sun, by everything that can fall on the human eye, his life is enlarged. There are eyes that see farther that may be opened and that will be opened by a knowledge of the truth and looking upon human faces and forms they shall see God and eternal things and catch a glimpse of beauty and honor and duty and truth and charity and love and purity. These shall become verities standing out before the soul and when it comes to talk with these and make them its friends and enter into companionship with them, how is life so often enlarged. And this is the value of the truth. Every truth you come to know, every truth you come to possess enlarges your life, opens it, makes it understand its relations and makes it hold communion with things which otherwise it could not touch. If truth is in your life you have communion with things which minister to us.

The Savior touched the ear of the deaf man and he heard. When the truth is apprehended by the soul, with how many voices does she speak to us, how many poems, how many songs, how many influences of wisdom she pours into our ears. When we have invited her to come and have taken possession of the truth, how many blessings she brings eye and ear and touch and sense, holding its relation everywhere. Life is enlarged. O, that I might have life made very large! In this world I know it can not be very long, but it may be a perfect Amazon, broad, deep and measureless, or it may be a feeble, sickly stream and forgotten of foot. As it said in the lesson, the foot passes over where it was. How many feeble lives battle like the little puny streams with the sandy desert, turned aside by every obstacle. When you get the truth you lead a different life. Give the soul a falsehood and you put a scar on it, you mislead it and fool it. You have poisoned it. Give the soul falsehood and it is battering the strings of an instrument that is in tune, it sends forth nothing but falsehood. But let it hear the truth and see and know its relations and understand and apprehend the right and how you enlarge that life, how glorious it becomes. Buy the truth, for it has infinite value to you in the enlargement and enrichment of your life.

There are some men called rich that are very poor in this world, poor in love, poor in want of sympathy, poor in blindness to see great opportunities and great relations. Their ears are stopped to the music of charity and philanthropy and their eyes are closed to the great possibilities that belong to human endeavor and human life in this world. Poor! But give them the truth and the blind eyes are opened, the deaf ears are unstopped, the paralyzed hands restored to their vigor and life goes out with glory.

Get this truth into your lives. Buy it because it brings you into working relations with God. I will repeat that sentence and I would have you remember it if you forget everything else I say this morning: Buy the truth because it brings you into working relations with God. Your little power and God's infinite power moving in the same direction to accomplish the same great ends, working to the same great purpose! O, is it possible down here in this great world by my thinking, by my life, by my labour, by my effort I will be taking hold of the great burdens to which God has applied his infinite power? Is that possible? Does God look down and rejoice? Does he approve? Does he smile on my effort? Nay, more, dignify that effort? Does he pour that infinite power in me and make me immeasureable in power because I am working with him, "workers together with God," engaged in the same great enterprises, moving in the same great direction?

God is trying to save man, and you and I are trying to save men. God is trying to save man from error and you and I are trying to save men from error. God is trying to save man from sorrow and you and I are trying to

save men from sorrow. God is trying to put the great forces which he has made in the universe subject to the dominion and direction of men and you and I are trying to grapple the same great forces, and God and we are working together in the same tremendous energies.

When you stand with error you stand with devils and evil men, with falsehood and iniquity, and all lies to be swept away. You stand where the stone shall fall upon you that will grind you to powder. But on God's side, standing with him, laboring with him, coupling your power with his, what may it not be? I have sometimes thought of the magnificent services, the gigantic energies, these stupendous helps that God has placed everywhere. The great sunshine only waits for us to know it and it does our bidding. The great laws of gravitation, moving so tremendously, the vital forces of nature, all these great forces stand in obedient position, waiting but our bidding, only waiting for the Master's hand, only waiting for the kingly spirit, only for the man who shall first have possessed himself of the truth. You only want the truth in your hand, and all nature's forces are obedient to you. With the diamond of truth on your brow, all God's power works with you and under you. You ally yourself with the infinite power when you get the truth.

There is no element of God's great energy that is not in sympathy and co-operation with you. and your plans become God's plans, and you work with him, you ally yourself with him. God an ally with me? O, is that possible? With humanity that is making mistakes every day? Is there an inner light anywhere that makes no mistakes? Is there a soul affiliation that stands hand in hand with God in the darkness to lead the devious way? O yes, my friends, there is a divine power coming into humanity. How do you interpret things save by your own spirit? How do you know of the entrance of doubt. temptation or passion. or struggles save by the spirit of man that is in you, and so no man knoweth the things of God save by the spirit of God which God has made to come into him; something of this love of truth, something of this consecration of truth, something putting life into harmony with God, until his life opens like the flower under the sunshine giving back all the glory and beauty; something like the sunshine on the rain drops giving back the rainbow. Light is sown for righteousness and gladness for purity in heart. Then you will have a holy, true and noble life. You will see God, you will know him, you will catch his lips, you will understand his plans, you will feel his love and feel something of the kinship of humanity which comes into the human soul.

Buy the truth, for it brings the wisdom of God into co-operation with your ignorance, with your weakness, your littleness. It brings you into relation not only with God's power and wisdom, but with God's love. That highest joy, that wildest woe of earth is love. That which brought the most ecstatic moment to the human soul, and that which brought the wildest despair that ever endangered the brain, have their foundation in love. God's love is always pure, always peaceable, giving joy. God's love is the mingling of the soul with the infinite, but not to lose our personal consciousness.—(*N. Chr. Advocate.*)

## THE SECRET OF THE LORD.

REV. E. T. CURNICK.

TEXT.—"The secret of the Lord is with them that fear him: and he will shew them his covenant."—Psalms, 25: 14.

THERE is an enchanted ground where none but God's saints can go. It is full of delightful surprises, and revelations of Jehovah's will and purposes respecting His children.

We are told that some of the Chinese gardens are so arranged as to excite increasing wonder in the mind of the visitor. Now a torrent of clear water is heard and seen; a turn in the path discloses a lovely grotto, or an enchanting landscape. Presently, strains of ravishing music salute the ear; and these sights and sounds are succeeded by others yet more beauteous, until the senses are intoxicated with delight and the mind is filled with wonder.

The Land of Beulah, to the Christian, is replete with constantly increasing manifestations of God's love and mercy. As the child of the King penetrates farther and farther into the spiritual Canaan, he beholds such beauties of holiness, and obtains such understanding of the Divine will, that the excess of joy and knowledge would bewilder the soul, did not God empower the faculties to endure the abundance of the revelations.

From the exalted experience of Perfect Love the daring and aspiring saint, like Moses on Horeb, cries unto the Most High, "I beseech thee, shew me thy glory!" The mighty God answers the prayer, by revealing His nature and designs to the expectant suppliant as never before. The redeemed one looks, and behold! lofty mountains of Divine regard and protection wall him round. The Holy Spirit leads him into a "large place" of privilege and delight. He listens, and the great and precious promises of Infinite Love peal as from a Shekinah upon his consciousness, filling him with thanksgiving and joy unspeakable, Above all, the eye of faith beholds the King of the Land, as He sits enthroned in serene and regal beauty; and the adoring soul, like the beloved disciple, rests upon the bosom of God, and interprets the heart-beats of Omnipotent Love. Thus the secret of the Lord becomes known to the pure heart of the inhabitant of Canaan.

In its broadest sense, the secret spoken of in the text signifies the redemptive plan in all its doctrines and effects. This scheme of salvation is a "mystery," unknown to the unbelieving world, but revealed and applied to the true Christian. St. Paul sadly affirms: "If our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The Bible is an unintelligible book to sinners. It is written in a language foreign to them, even a heavenly. The blessed Word of Life is to the Jews a stumbling-block; to the Greeks, foolishness; but to them that believe, the power and wisdom of God.

The teachings of the Sacred Scriptures and the present experience of the Church establish the fact, that vast differences obtain among Christians as to the scope and potencies of the Gospel. These differences depend upon this plain law: All truths of revelation are spiritually discerned; hence, he understands best the mind of the Lord who resides nearest the all-instructing Spirit.

That an increase of spiritual knowledge was necessary to the Apostles before they could adequately preach the Gospel, is plainly indicated by the Saviour's words concerning the Holy Spirit: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have told you." And again: "When he, the Spirit of truth, is come, he will guide you into all truth."

The Pentecostal baptism was therefore necessary, not only that the disciples might be completely purified by faith, but also that their minds might be clarified and illuminated to comprehend the plan of salvation in all its phases.

We take the position that every Christian should have his Pentecost; should receive by faith the sanctifying and enlightening Spirit, that he may have clear perceptions of the truth as it is in Jesus. To omit this grace, is like attempting to solve a problem with many factors wanting; or, to master an entire volume, when its latest and best chapters are excinded.

The first principles of the Gospel of Christ are learned in the departments of repentance, justification, regeneration, and adoption. The higher lessons are studied only in the University of the Spirit, after the Christian has gone on to perfection. Heb. 6: 1. There are many truths that are communicated to the believer only in the language of Canaan.

The special revelations made to the child of God in Beulah Land more than compensate for the effort made in crossing over Jordan.

1. The perfect Christian grasps the idea of the innate and absolute purity of Jehovah, and receives into his own heart an abhorrence of sin, similar to that possessed by God himself. He recognizes guilt and depravity in their naked and hideous deformity; and his pure and sensitive spirit recoils from them with the utmost disgust. The whole drift of his affections is Godward: the very "bent to sinning" is taken away.

2. To the wholly sanctified man the Bible blazes with a new meaning. The sanctifying Spirit becomes the Interpreter of the Sacred Word. Particular passages shine with electric radiance, while the entire scope and tenor of the Scriptures are set forth in a complete and harmonious whole. Hundreds of promises in Holy Writ are as sealed fountains to the merely justified believer. Smitten by the rod of Pentecostal faith, they leap forth into limpid and refreshing streams of life and power. Vide St. John 7: 38—39.

The uniformity of the testimony given by the fully saved is truly astonishing. The Divine Spirit becomes the Teacher in the theology of the doctrine of Christian purity, so that the very learned and the quite illiterate generally use the same forms of stating the glorious doctrine. Many profound students of Divinity and so-called philosophical speculators, strangers to the experience of perfect love, in attempting to elucidate the doctrine, wander, in fogs and bogs of error, from which they strive in vain to extricate themselves.

On the other hand, the simple-hearted dwellers in Cannan, taught by the Holy Spirit, have no difficulty in understanding the doctrine so far as necessary—its nature, its requirements, its relations to other concomitant doctrines—and they easily separate it from the incongruities and absurdities which may attach to it.

The vigorous souls who, with humble boldness, press into the "holy of holies," are repaid by communications which vastly augment their understanding of spiritual verities. *They know the love of Christ, which passeth knowledge.* Because the blood of Jesus cleanseth them from all sin, they walk in the light as God is in the light—that is, the excellency of the knowledge of entire holiness is vouchsafed to them. They sing:

"What we have felt and seen
With confidence we tell
And publish to the sons of men,
The signs infallible."

3. The pure in heart see God's will revealed in His providences. Having been transformed by the renewing of his mind, the fully-saved Christian, proves, understands, the good acceptable and perfect will of God concerning him. He learns that everything in the universe is under the control of a loving Father; therefore he fears not, though the earth be removed and the mountains be carried into the midst of the sea. He knows that nothing can harm him, because he is "safe in the arms of Jesus." A wall of fire is around him. He is kept as the apple of God's eye, and is shadowed by the Rock of Ages.

The secret of perfect trust is discovered to the inhabitants of Canaan. Their confidence in the Heavenly Father's care is so fixed and abiding, that they are prepared for and emergencies crossing the track of their lives. To their refined sense the apparent paradoxes of the Bible are perfectly plain. They understand how that *in Christ* the advanced Christian possesses all things; and yet how *for*

*Christ* he gladly suffers the loss of all things. Peter is consistent, when he assures the child of God that he may be "in heaviness through manifold temptations," yet exhorts him to "rejoice with joy unspeakable and full of glory." Some of the most precious secrets of the Lord are communicated to the Christian in the school of suffering.

The ministry of physical and mental pain is disclosed—it is a rod of discipline wielded by Divine Love to hasten the soul's pace to the throne of God.

Death enters the home and transplants the fairest flower of the family to the Paradise above. The bereaved heart has a new and strange experience of sorrow; but learns an advanced lesson of patient and prefect submission to the Father's will.

A crash comes in monetary affairs, and opulence is supplanted by bankruptcy and poverty. The trustful child of the King calmly looks from the mutation and dross of earth to the riches of glory abiding in heaven for him.

The Christian's good name is attacked, his motives are misunderstood, his sanctity called self righteousness, his profession of holiness stigmatized a mockery, his character traduced; yet, in this hottest furnace of affliction he realizes how blessed it is to be reviled, persecuted and reproached for the sake of Christ.

Language fails to convey a knowledge of many of the wondrous revelations made to the life that is hid with Christ in God. The Holy Spirit, who maketh intercessions for the saints with groanings which cannot be uttered, communicates to the soul in intimate contact with Jesus, unutterable words, thoughts beyond expression, ideas of God, purity, providence, futurity, and glory, known only to the innermost consciousness of the pure in heart.

The conditions of these revelations are not collegiate training, theological erudition, nor great mental abilities; but a purified nature and a teachable spirit. "The secret of the Lord is with them that fear him."—(*Guide to Holiness.*)

## NOTES ABOUT OPIUM.

On April 3d, 1883, Sir Joseph Pease's motion that China should be treated as an independent state, having full right to arrange its own import duties on opium, which was in effect a declaration that the House of Commons did not approve of forcing opium upon China, was defeated, the vote being 68 for and 128 against it—a gain of only 9 votes since 1875.

This has been very disappointing to the opponents of the enforced traffic, especially as there bas been a greatly increased agitation during the last two or three years, every denomination of Christians in Great Britain having passed resolutions against the ruinous trade and the Government's direct complicity in it and many and numerously signed petitions having been sent to Parliament.

Many of the followers of Christ in England who are earnestly striving to have an end put to what the Bishop of Salisbury well calls "an offense against public morality and the comity of nations" have formed an Anti-Opium Prayer Union, and they invite Christians everywhere to unite with them, especially on Thursday of each week, in invoking Divine aid in the suppression of the odious and destructive trade.

Those who are desirons of obtaining information concerning the opnim smuggling; the two protracted opium wars which Mr. Gladstone acknowledges were the most infamous in all history and have covered England with permanent disgrace; the crooked opium diplomacy of England since those wars; the present enormous extent and the awful results of the trade would do well to get a copy of No. 74 of the 'Standard Series" of Funk & Wagnalls. It contains many startling facts about our own country as well as about China, Arracan, Burmah and India, and it deserves to be read and pondered by every American patriot and every lover of humanity.

There are now twenty thousand white men and women in all classes of society in the United States who are opium smokers, and more than one hundred thousand pounds of the drug prepared for smoking is imported yearly. This smoking opium is four times as poisonous as the ordinary opium and our government has been levying six times as much duty on it and has decided to increase it to ten times as much after July. But it ought to go much further and entirely prohibit its importation as this preparation of the drug is used only for a vicions purpose and it is an unmitigated curse to the nation that admits it.

Sir Thomas Wade, the present British Minister at Peking, who has vainly endeavored to get his government to allow China to raise the duty on opium if they will not allow her to exclude it, says: "It is to me vain to think otherwise of the use of the drug in China than as a habit many times more pernicious than the gin and whisky drinking which we deplore at home."

Forty per cent. of the men of China and a large number of the women are addicted to the vicious habit, myriads die each year the fearful opium-smoker's death and many millious are living the wretched opium-smoker's life and bringing a dreadful blight upon their families.

The Rev. Griffith John, a veteran English missionary in Central China, says: "The selfish and unchristian conduct of the British government in regard to the opium trade forms a main hindrance to the progress of Christ's kingdom in China ahd the missionary is made to feel constantly aud deeply that this vile trade with its disgraceful history speaks more eloquently and convincingly to the Chinese mind against Christianity than he does or can do for it."

The English rulers of India, with the express authorization and encouragement of the various British cabinets and Parliaments for the last fifty years and more, have been and are the manufacturers of and the trafficers in opium, it being virtually a government monopoly, and not less than five thousand tons of the noxious stuff is now taken to China annually. Seven hundred thousand acres of the best land in India is perverted by the government from food crops to crops of this poison and this is the main cause of the frequent famines in that country. The Hindus in the opium producing sections are demoralized by it and the opium vice is spreading extensively in India. British Burmah and Arracan have been compelled to admit the baneful drug since they were conquered by England, though before it was rigidly excluded, and wide-spread misery and ruin have been the result.

In addition to all which, the Chinese are carrying this English made vice to the many countries to which they are going, and inhabitants of these countries are learning the vice from them. Already there are six opium dens in the city of London which are frequented by English men and women, as well as by many of the two thousand Chiuese who reside in or annually visit that city.

Ex-President Woolsey, of Yale College, says, June 10, 1883: "I regard the conduct of Great Britain as it respects the trade in opium with China as one of the most crying national sins of the present day. It is worse than authorizing slavery and the slave trade."—(*Advocate.*)

## A REMARKABLE GATHERING OF JAPANESE CHRISTIANS.

REV. WILLIAM IMBRIE.

During the past week (the second week in May), what amounts to an Evangelical Alliance among the Japanese Christians has been holding its third biennial meeting in Tokio. The meetings have been a very great success. No meetings held since I came to Japan have been comparable with them. I never before had the feeling that Christianity was really planted in this land. Delegates from all over the Empire were present. The churches and public halls where the meetings were held were packed. The speeches were admirable, and the whole spirit exhibited was everything that could be wished for.

The meetings were very much what would be expected—business sessions, addresses and discussions. One afternoon the subjects for discussion were Faith, Theological Training, and Self-support. To give a specimen: The man who opened on faith took for his starting point, "The just shall live by faith:" then followed the discussions. According to one speaker, the fundamental point in faith is "confidence in the veracity of God." "Let God be true and every man a liar." According to another, true faith says, not that Christ is a Saviour, but that He is *my* Saviour. According to another, the instrument which awakens faith is the truth, the agent is the Holy Spirit, the results are justification and sanctification. To another, the origin of faith was a mystery; he only knew that faith came, and with it came peace; *how* it came or *whence* it came he could not tell; and so on.

On Friday morning the Lord's Supper was administered. Nijima preached the sermon and old Mr. Okuno presided at the table. Nijima was greatly moved and Mr. Okuno could hardly speak; sobs were heard all over the room.

Perhaps the most characteristic feature of the conference was the expression of love and gratitude to the churches which had sent the Gospel to Japan. No such expressions have ever been heard before. This Conference is a thing which Nijima especially has been laboring to bring about; and at the close of one of the days one of the Japanese said to him, "Well, I suppose you are satisfied." "Yes," said Nijima, "and it has been all our own fault before; we have never before felt what it was to be one in Christ."

The Christians are greatly encouraged, and, according to report, the Buddhists feel that they are on the losing side. In a public meeting one of the speakers related a conversation with a Buddhist priest. He had said to the priest that their days were numbered. "Yes," replied the priest, "I know it; but *I* shall die with the temple." To-day, in a crowded hall, some one cried out, in reply to what one of the speakers was declaring, "No, no." "Some of you say 'No, no,'" replied the speaker. "Now is the time to say 'No, no'; now or never."

On the way home we passed by the old place where, for so many years, the edict was posted that it was death to be a Christian. But we stopped also at the great temple at Asakusa, and it was crowded.—(*For. Missionary.*)

## A LECTURE ON HOMILETICS BY AN INDIAN.

When the Moravian missionary, Henry Rauch, landed in New York in 1740, with a view to missionary work among the Indians, he there met two drunken chiefs of the Mohegan tribe, named Tschopp and Shabash. Both of them were debased drunkards, but their moral condition only strengthened the resolve of the devoted Rauch, who, contrary to the advice of his friends, followed the two chiefs to their homes at Shekomeko, in White Plains, Dutchess County, N. Y. As the two Indians had partially acquired a knowledge of the Dutch language, Rauch was at once enabled to instruct them and their people in the truths of Christianity, and not long after both of these savages were converted. Tschopp became celebrated in the history of the Moravian missions among the Indians for his great natural gifts, his peculiar strength of character and his remarkable eloquence. In giving an account of his conversion at a later day, in a general meeting of missionaries and native

Christians, he gave utterance to these significant words:

"Brethren, I have been a heathen and have grown old among the heathen, therefore I know how heathen think. Once a preacher came and began to explain that there is a God. We answered; 'Dost thou think us so ignorant as not to know that? Go back to the place whence thou comest.' Then again another preacher came and began to teach us and to say, 'You must not steal, nor lie, nor get drunk.' We answered, 'Thou fool, dost thou think we do not know that?' Learn thyself first, and then teach the people to whom thou belongest to leave off these things; for who steals, or lies, or is more drunken than thy own people?' And thus we dismissed him. After some time Brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy and deliver you from the misery in which you lie at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him,' etc. When he had finished his discourse he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, 'What kind of a man is this? There he lies and sleeps. I might kill him and throw him out into the wood, and who would regard it? But this gives him no concern? However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians.

"Thus, through the grace of God, an awakening took place among us. 'I say, therefore, brethren, preach Christ our Saviour, his sufferings and death, if you would have your words gain entrance among the heathen.'"—(*Dr. Thompson's Moravian Missions.*)

## TELEGRAPHIC NEWS.

*Cairo, July 26th*: The latest returns show that the mortality from Cholera is diminishing here.

*Cape Town, 26th*: Cetewayo, with his wives and many chiefs, were killed in the recent engagement with Usibepu.

*London, 27th*: In the House of Commons last night, the debate on Sir Stafford Northcote's motion, that in future negotiations in connection with the Suez Canal the monopoly of M. de Lesseps to construct a second canal should be repudiated by the British Government, was fixed for Monday next.—Mr. Gladstone expressed his concurrence with Sir stafford's motion, but deprecated discussion upon the subject at the present time.—The Government then accepted an amendment brought forward by Mr. C. M. Norwood, member for Hull, that any expression of opinion regarding the future proceedings of the Government with regard to the Suez Canal question is undesirable. —Mr. Gladstone, replying to a quesaion, said that an early resumption of negotiations in connection with the Suez Canal is not contemplated by the Government.—The Earl of Kimberley, on receiving the deputation yesterday, protesting against Mr. Ilbert's Criminal Procedure Bill, said that their memorial would be transmitted to the Marquis of Ripon. His Lordship said it was not the intention of her Majesty's Government to instruct the Indian Government to withdraw the Bill, but that possibly, when the reports from the local Governments had been received, the Indian Government may make some modifications in the measure.—Dead: Mr. D. M. O'Conner, M. P. for Sligo (County.) General Sir William Fenwick Williams.

*28th*: The Under-Secretary for War, replying to a question in the House of Lords last night, said that the mortality from cholera amongst the British troops in Egypt now amounted to two officers and twenty-three men.

The debate upon Mr. Stanhope's motion on Indian expenditure, which was postponed on May 8th, was resumed in the House of Commons last night.

Mr. Cross, in the course of the debate, emphasized the interest India possessed in Egypt and the Suez Canal, and said it was only reasonable that she should pay her share of the late war expenses. The honourable gentleman said that Major Baring had moreover, telegraphed that there was a surplus of upwards of a million above the estimate —Mr. Gladstone announced that the question would be considered a Cabinet one.—The House then negatived Mr. Onslow's amendment that the cost of the Indian Contingent in the late war should be paid out of the English Exchequer, by 210 votes against 55, and agreed without a division to Mr. Stanhope's motion that "in the opinion of the House it is necessary that early steps be taken to reduce the expenditure of India."

*Paris, 28th*: News has been received that the French troops made a sortie from Hanoi on the 19th of July, killing one thousand Annamites and capturing seven of their guns. The French troops had eleven killed.

*Naples, 29th*: Casamicciola, a town on the island of Ischia, was almost entirely destroyed to-day by an earth-quake. The neighbouring villages have been severely damaged, and upwards of a thousand people killed, besides hundreds being injured.

*New York, 29th*: The body of Captain Webb has been found at Lewiston, a town on the American side, seven miles north of the Falls.

*Cairo, 30th*: The Egyptian Government have reconsidered their decision not to accept medical aid from India. Twenty-three deaths have occurred amongst the British troops here since Friday last. The mortality from cholera is again on the increase in this city, and also in Alexandria.

*Naples, 30th*: It has now been ascertained that three thousand people lost their lives in the earthquake at Casamicciola. Amongst those killed was the Hon. J. P. Green, retired judge of the Bombay High Court.

*London 30th*: In consequence of the fall in the Government securities, and the delay in recovering outstanding accounts, the Oriental Bank pays no dividend for the past half-year, but carries forward £32,000.

*31st*: News has been received that James Carey, the informer in the late Dublin trials, has been shot dead at Port Elizabeth by a fellow-passenger, named O'Donnell, from London. The assassin was arrested. The House of Commons last night adopted Mr. Norwood's amendment, that any expression of opinion relating to the future proceedings of her Majesty's Government in connection with the Suez Canal was undesirable, by 282 votes against 183. Mr. Gladstone said that the monopoly of M. de Lesseps to construct a second canal was a legal question, which must be settled by the Egyptian Courts or an international tribunal. Mr. Childers expressed his conviction that before very long her Majesty's Government would effect satisfactory arrangements in connection with the questions at issue.

*Naples, 31st*: Latest particulars in connection with the loss of life by the late earthquake at Casamicciola now give the total number of deaths in the Island of Ischia as 5,000. It is found impossible to bury the dead owing to the effluvia arising from the bodies. The ruins have, therefore, been covered with quicklime and the place has been abandoned.—Mount Vesuvius is in an active state of eruption.

*London August, 1st*: A telegram has been received from General Stephenson stating that the general health of the British troops in Egypt is good, and that the cholera is assuming a less virulent type.

*2nd*: A crowded meeting, under the presidency of the Right Hon'ble John Bright, to express approval of the Marquis of Ripon's policy in India, took place in Willis's Rooms last night. The Right Hon'ble W. E. Forster, Lal Mohun Ghose, several Indian officials, and many members of Parliament were present. Resolutions were adopted, expressing confidence in the Marquis of Ripon, and complete approval of the legislative measures proposed. —Mr. Bright said Mr. Ilbert's Criminal Procedure Bill was an act of justice, in fulfilment of the promises made in the Queen's Proclamation. He attributed the clamour raised against the Bill to jealousy on the part of the Covenanted Servants and the Indian Bar; and he concluded his speech by appealing to the present generation to redress the wrongs committed by their forefathers.—The House of Commons last night finally passed the Tenants' Compensation Bill.—Later particulars from Port Elizabeth respecting the murder of James Carey state that he was shot in the presence of forty people, and it is doubted whether the assassin tracked him from London.—H. R. H. the Duke of Connaught has been appointed Colonel of the Scots Fusilier Guards.

## PASSENGERS SAILED.

Per P and O Str. *Indus*, 31:

For London—Dr J Arnott, Mrs Forbes Adam, Mrs E W Campbell, Mr D Morris, Major W P Harrison, Mrs Kipling, Mrs Floyd, Mrs Neville, Surg-Major J OBrien, Mr J W Russell, Mr T H Stewart, Mr J Whittall, Mr W Chadwick, Mrs Hunnant, Lieut Gilbert Jones, Lieut Prendergast, Mrs A G Paule, Mrs N Grimwade, Mrs R F Rampini, Major R Patch, Mrs R Bruce Foote, Capt C D Cane, Mr Morrison, Mr W R Lawrence, Lieut H G Kunhardt, Mr G C Kilby, Major R N Hubbersty, Mr F W Cowderay, Lieut W H Coombs, Mr W C Hughes, Mr T A Le Mesurier, Mr H Hastings, Major Arbuckle and Col Grant.

For Venice—Dr Coward and Miss Coward.

Per Str. *Manilla*, 1st:

For Genoa—Mr C A Slattery, Mr T Wood, Mr A Spitteler, Mrs Schultz and Major Morgan.

Per Str. *Merton Hall*, 1st:

For Liverpool—A gentleman, Mr and Mrs R H Smith, Rev Dr C Valentine, Mrs Mendham, sister and infant, Mr L Beverdy and son, and Lieut J D La Poer Beresford.

Per Str *Armenia*, 1st:

For Liverpool—Dy Surg Genl and Mrs J Tulloch and child, Miss Tulloch, Major and Mrs Strettell and two children, Miss Sennett, Miss A Seymour, Colonel Norman, two gentlemen, Mrs Lindsay and 2 infants, a gentleman, Miss and Master Delaney, two Misses Smith, Mr J C King, a gentleman, Mr T Fleury, Major and Mrs W Dring, and five distressed seamen,

## PASSENGERS ARRIVED.

Per P and O Str *Venetia*, 30:

From London—Mr and Mrs Jones, Mr Ashwood, Mr Jackson and Mr Franklin.

From Venice—Dr Saise, Mr Kennedy, Mr Goulding, Mr Sugden, and Mr F Oldham.

From Brindisi—Mr R Ainger, Mr Anstruther, Mr Brook, Mr Stuart, Mr Barry, Mr R A Oldham, Surg-Genl Cunningham, Mr Lang, Mr Rayner, Col Ruxton, Major Gyll, Mr J Walker, Mr Duffus, Mr M Ibrahim, Mr Clogstoun, Col Clay, Major Stock, Mr Steel and, Mr Stewart.

# Domestic Occurrence.

## BIRTHS.

"VENKATA REDDI Ramakrishnammah. On Tuesday the 17th July 1883 at 12 a. m., at Pedda Chigoolla Revoo, Anantapure Telug, (Madras Presidency), Ramakrishnammah, the wife of M R Ry Pamdoorty, Venkata Reddi Garoo of a *Son*.

GUEST—at Jalgaon, on 2nd August 1883, the wife of W G Guest, of a son.

## DEATH.

HELM—July 30th, at his residence on the Mill premises, Girgaum, of diarrhoea, Mr James Helm, Manager, the Bombay United Spinning and Weaving Company, aged 49 years.

## "BOMBAY GUARDIAN."

*Subscriptions received from 28th July to 4th August* 1883.

Major Stuart Lloyd Richards, 30th March 1884, Rs. 7-10; Rev. A. Rudolph, 18th May 1884, Rs. 7-10; C. P. Fritchley, 7th September 1883, Re. 1; Rev. J. M. Goheen, 20th July 1884, Rs. 7-10; A. Christie, 12th November 1883, Rs. 7-10.

# New Advertisements.

## GREAT INDIAN PENINSULA RAILWAY.

**NOTICE.**

**IMPORTANT REDUCTION IN PASSENGER FARES.**

The public are informed that on and after the first August next, the Passenger Fares at present charged over this Railway will be reduced as follows namely :—

First Class to 12 pies per mile.
Second Class to 6 pies per mile.
Third Class by Passenger and Mixed Trains to 2½ pies per mile.

Return Tickets of all Classes will be issued at a fare and a half between Bombay and Callian and intermediate Stations.

First and Second Class Return Tickets will be issued to and from all other Stations on this line at two Single fares. The present Rates for excess Luggage, Parcels, Horses, and Carriages remain unaltered.

Further particulars can be obtained at the Stations or of the undersigned on application.

E. W. KEILY,
*Acting General Traffic Manager.*

*Bombay, the twenty-fourth of July* 1883.

## BOOKS—METHODIST BOOK CONCERN.

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| Methodist Hymnals at 1-4, 1-14, 2-8, 4-6. | |
| Foster's Christian Purity | 3-12 |
| Harman's Introduction to the study of the Bible | 10-0 |
| Fletcher's checks,—sheep | 8-6 |
| Thalheimer's ancient Hist | 3-8 |
| Hill's Rhetoric | 3-0 |
| Blackburn's History | 6-4 |
| Porter's Intellectual science | 7-8 |

**CATECHISMS.**

| | |
|---|---|
| Transmission of Life | 3-8 |
| Physical condition of woman | 3-8 |

Address—AGENT,
Mazagon, Bombay.

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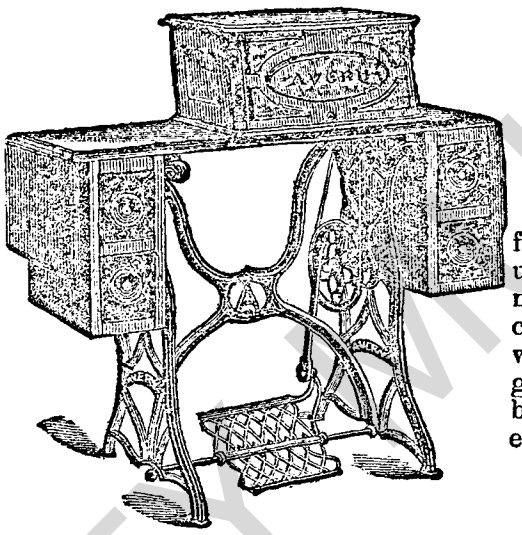

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before the public the undersigned does not attempt to claim for it the properties ascribed to Ozo, Phospho, Zoedone, &c., but simply relies on the reputation that Coffee enjoys, to make it a popular beverage.

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2-6-83—12.

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## GREAT INDIAN PENINSULA RAILWAY.

### NOTICE.

**Opening of a Branch Booking Office at No. 22 Pydonee opposite Police Station.**

The Public are advised that on and after the first of August next a Branch Booking Office will be opened at No. 22 Pydonee for the booking of First, Second and Third Class Passengers to all Stations on this Railway and Stations of Connected Railways with which through Booking Arrangements are at present in force.

Passengers purchasing Tickets at Pydonee may join Trains at either Bombay Terminus or Byculla and also at Musjid Station for such Trains as stop there and these Tickets will be available on the date of issue and up to the last Down Train on the day following. Passenger's Luggage will not be booked at Pydonee but at the station of departure.

Parcels up to 20 seers in weight will be booked from the Poydonee Office to all stations of this Railway and also to any station on Foreign Railway with which this Company have through booking arrangments.

Information as to Trains, fares, &c will be afforded by the clerk in charge of Poydonee Office on application.

The office will be open daily from 8-30 a. m. to 6-30 p. m. local time.

E. W. KEILY,
*Acting General Traffic Manager.*

Bombay the *twenty-sixth of July 1883.*

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Donations of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

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T. H. HARRISON. M.C.P.
*Examiner.*

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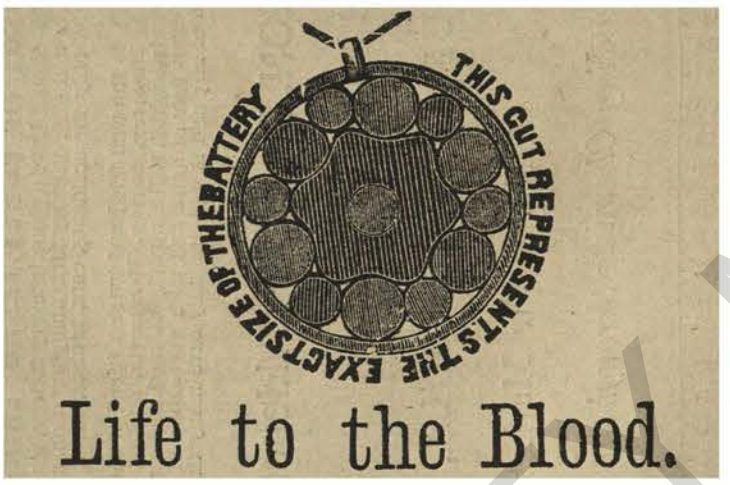


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The moisture of the body starts the battery into action and can be intensified by increasing the number of batteries worn. Bear in mind that its curative powers are continuous. Its action is rapid, and day and night the Electric Current is constantly diffusing new life through the system, opening the clogged pores of the skin, and expelling all humors from the system.

The Galvanic Current is so regulated, that while it does not impart any shock to the wearer, yet the most gratifying results follow from its use. Whether worn on the breast or any other portion of the human frame, the results beneficial as they be, are always the same. A simple trial will convince the most sceptical that a curative power has been at last discovered which, without drugging the stomach, will cure the ills that flesh is heir to, and which render life a burden.

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ASIATICSOCIETY MUMBAI

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DEAR SIR,

Kindly send ½ dozen bottles of FEVER PILLS and oblige me. **I have found nothing so good for fever in India.**

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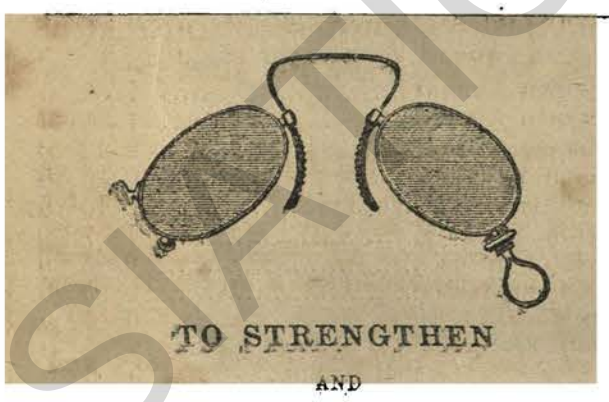

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